

i began

as a student and acquired
at school the habits of a
student;...i used to
feel it undignified
to do any man-
ual labor,
such as
should-
ering



my own luggage.
At that time it
seemed to me that
the intellectuals were
the only clean persons in the world, and the

workers and peasants seemed rather dirty beside them. Having become a revolutionary, i found myself in the same ranks as the workers, peasants, and soldiers of the revolutionary army... i came to feel that it was those unremolded intellectuals who were unclean as compared to the workers and peasants, while the workers and peasants are after all the cleanest persons—even though their hands are soiled and their feet are smeared with cow dung. —MAO TSE-TUNG

LIBERATION NEWS SERVICE

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Note From Graphics: "The Continuing Story of
God" in packet #298 should have been credited
to DALLAS NOTES, not HARRY.

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lugo hill (vientiane)

john baneroff and jan van flatern (new haven)

david moberg (chicago)

mike kazin (portland, oregon)

jam higgins (boston)

FLASH! -- A People's Victory

The California State Court of Appeals has
denied a move by the prosecution to move the
Soledad 3 case from possibly friendly San Fran-
cisco to definitely reactionary San Diego.

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"A LOT OF HEAVY CHANGES":
AN INTERVIEW WITH LOS SIETE

LIBERATION News Service

[Editor's note: The following interview is with Tony Martinez, one of the Los Siete brothers. The seven Chicanos, charged with killing a cop in the San Francisco Mission District, were recently acquitted, after spending 18 months in jail. The interview was conducted by the Berkeley Tribe.]

TRIBE: How has your trial affected the community?

TONY: The level of awareness in the community is so high now compared to 18 months ago. Before this whole thing happened you had only the usual Federal programs, which you still have today, but the community as a whole, banded collectively, has begun to realize the corruptness of these programs.

Our case has given our people a rallying point, established a base and now we can move on to other things. Although for years many Chicanos were shot down and there has been a lot of brutality in the Barrios, people couldn't really believe it. Because of the language barrier, among other things, Chicanos would just go home and keep it to themselves. They have nobody to tell it to. But this case has highlighted those problems, and even better, it has shown that we are able to do something about it.

This decade, the 1970's, is going to be a decade when our people are going to move a lot, going to move forward. And I feel that our case has helped to provide a base for that movement.

TRIBE: Can you tell us about conditions in jail for those 18 months, about your relations with the other prisoners?

TONY: Well, jail is ... you know, conditions are so bad, it's incredible to think that human beings can treat other human beings that way. It's sickening. Matter of fact, I was telling a brother here that at times like this when you have achieved a great victory you can't help but feel bad thinking of all the many people who are left behind in those same conditions.

Most of the time they kept us isolated. They kept us away from the main population of the jail so that we couldn't rap with them. For the past seven or eight months they kept us in a section called "D Section" where there are only seventeen two-man cells, and you can rap to people only by screaming down the cell block. When we went to visits and things we could talk to the other people, and the whole jail was behind us. Every little thing that happened in our case, they'd be asking about. And we'd talk about the issues on the outside. So we got to rap to a lot of people.

The main thing that I dug was talking to a lot of ex-cons who have spent a lot of time in penitentiaries. When you talk to these people you realize that if anything these are the people who have been most oppressed in this country.

These are people who have to deal with the man day in and day out. Their whole lives are controlled like the system is pulling little strings and they have to move here and go to work there.

Their ideas about the movement are fascinating. Like sometimes the guards will get down on "hippies" and start talking about "those fucking punks" but the ex-cons, they have so much time on their hands they are able to analyze all these things, and they stick up for the people in the movement, and they really want the movement to succeed.

You hear the wardens of the different prisons talking about how there's no politics involved in the penitentiaries, but most of the ex-cons, they just can't wait for the revolution.

TRIBE: Did you feel that there was any difference between how the brown and black and white prisoners related to your case, or was there mostly a feeling of solidarity?

TONY: Oh, it was just solidarity all around. Not 100% of course, but just about everybody I met talked to us, hoped for the best and really wanted us to get out. They really understood the issues involved, they understood what was happening.

So many white kids are going to jail all the time, and a whole lot of white people in jail have nobody, nobody they can even look up to. They're between the wall and the spade. You find that a lot of the black people, young and old, in the prison, always look up to the Black Panthers. They have their heroes, their leaders, which they can look up to. The Chicanos, too, have organizations they can look up to.

But when you come to the white prisoners, you find that they're aware they're being oppressed by the system. Therefore they push for the liberation of all people, yet they have nobody they can really turn to, to say these people can help us here, these people are pushing ideas that we're thinking about. I don't know if white radicals have thought about this, if they have experienced it.

TRIBE: You were there in the city jail on the first day of the Folsom prison strike, did people hear about it and what were people saying?

TONY: Everybody was behind it. A lot of the ex-cons, too, they've been to Folsom, and they're hoping something gets done, you know. And they talk about these things. Guys that have done a lot of time, 10, 15, 20 years, they talk about the changes, political changes that have been made in the prisons, like before how black guys would be fighting against the white guys or the Chicanos. Now slowly but surely everybody's been getting together in a political war, which is amazing.

TRIBE: How do you feel white people have related to your case?

TONY: We're shadows in this country. At least with black people, white society now talks about their problems. Many times you don't do anything about them, but just the mere fact that you talk about them means you have to admit that they're

there, whether you want to or not. But you find that white people don't talk about our problems, they don't know WHO we are, they can't understand our culture--it's like we're shadows.

I can see that it's getting better, I think we've moved to an awareness period, where white people are seriously starting to consider our position in this country. But I don't think it's going fast enough.

The white idea of the revolution of oppressed people is very limited. White activists haven't come down and seen life in the barrios, how people function in the barrios.

I think it's very necessary for brown people to build a strong organization which whites can look to and accept (its program and leaders as a whole). We're slowly getting to that point, and in a few years we'll have that.

TRIBE: In the last 18 months there've been a lot of heavy changes in the white movement, especially around the struggles of women and gay people. Were you able to relate to these things in jail?

TONY: I could relate to the struggle of women in only a limited manner because the platform of these people came into the jail as kind of isolated, and I didn't know everything that was involved in it. But you see a lot of gay people in jail, and you see how the system treats them as the lowest, at the bottom of everything. So I could relate to it because I was able to see it myself.

The level of awareness of gay prisoners was very high, especially the younger ones. They know who they are and they want to do, always pushing for acceptance. The older ones are just aware of their gayness, but the younger ones talk about power to the people, about moving in a political manner, which I think is good.

TRIBE: How do you find people in the barrios relating to the issues of women's liberation and gay liberation?

TONY: A lot of people in the barrio are looking at these struggles as secondary. The conditions that brown people live in are so bad that once they become political, their priority is to liberate their people as brown people. Of course it's bad to talk about oppression in degrees because oppression is oppression, period, and I think that we will be able to deal with it more in the future and accept it as another factor in the struggle as a whole.

TRIBE: Have you noticed any change in the attitude of people in the barrio towards women and gay people since you got out?

TONY: Towards women, yes. I can't say that there has been a real change in the attitude toward gays, but there has been a real change with women. In the barrio brown people have always had the idea of leaving the woman at home to do the work. Coming back out onto the streets now, I find that this has changed a lot. Women are becoming more active in politics, more active in the struggle. I think that more of this will happen because, slowly, the ideas are changing, because

slowly, the ideas are changing, the perspective of people is broadening.

TRIBE: Do you feel that the people have definitively taken the offensive--that the turning point has been reached?

TONY: No, I don't think it has been reached yet. I think at this point the struggle is confused. If we're talking about armed struggle moving as a collective, then we're talking about all oppressed people, black, brown and white people, being really on the offensive, and I don't think the black people and the brown people are on the offensive as yet. I don't think the turning point has been reached yet. Maybe in the future.

TRIBE: Do you think black and brown communities aren't moving on the offensive because they have been taking the shit for so long that they have to build an idea of community defense?

TONY: A whole lot of people have to struggle before any kinds of moves are made. I think that as a whole black people and brown people are at a point where they are working collectively. I think black people have got the Black Panther Party, which is a strong organization in the black community, an organization a lot of black people look up to. But still, when you're talking about all the black people, we have a long way to go yet. The same with brown people. This has kept them from going on the offensive. I don't know if we'll ever get to that point. I think we just have to raise issues of self-defense, which is what the Black Panthers have done. This will unify the people more than anything else.

TRIBE: Do you feel that the revolutionary movement in this country is going to pick up a mass white base?

TONY: I think that white people are so tied down in the system, their security, the symbols of their security, they don't want to lose any of their material things, so of course this puts them on the defensive all the time. I think it will grow, maybe not to the size that it may amount to in the case of black people or brown people working collectively, young and old, but it will grow a little bigger. At this time so many more white people are aware. It used to be so limited. It's far from being a real mass, but you can see the advancement of people, and of course things change all the time, so I think the mass of the white people will grow.

-30-

NEW YEAR'S INVENTORY

I have no lover
but eight pet cats
and one mad friend
and one who thinks (ha ho)
I am his wife

-- from Woman to Woman

LIBERATION News Service

[See graphics section for charts to accompany this story.]

WASHINGTON, D.C. (INS)--Littton Industries moves from the 21st position to the number 9 spot on the Pentagon's newly revealed list of 19 0's top twenty-five defense contractors. But most of the old favorites remain in the same spots.

THE TOP 25

1. Lockheed	\$1,847,738
2. General Dynamics	\$1,185,260
3. General Electric	\$1,010,452
4. American Telephone & Telegraph	\$725,253
5. McDonnell Douglas	\$882,745
6. United Aircraft	\$837,703
7. North American Rockwell	\$707,130
8. Gruman	\$660,772
9. Litton Industries	\$543,063
10. Hughes Aircraft	\$496,873
11. Ling Temco Vought	\$479,204
12. Boeing	\$474,661
13. Textron	\$430,909
14. Westinghouse Electric	\$417,655
15. Sperry Rand	\$398,888
16. Honeywell	\$397,928
17. General Motors	\$385,738
18. Raytheon	\$379,638
19. Ford	\$345,877
20. Avco	\$269,705
21. American Motors	\$266,300
22. RCA	\$262,805
23. General Tire & Rubber	\$261,839
24. IBM	\$256,052
25. Raymond Morrison Knudsen	\$256,000

Some are strictly military producers--United Aircraft, Lockheed, and Hughes Aircraft. But the bulk are also involved in civilian production--everything from credit cards and appliances to radio stations. From the time you get up in the morning and start brushing with your Remington electric toothbrush or pop up some toast from your G.E. toaster, until you turn off your Lucalux lamp and go to bed at night, you are supporting some of the top twenty-five defense contractors. If we were to attempt to boycott all of these products, we would have to spend most of our time just determining what they are; we'd also suffer from lack of food, clothing and shelter.

NARMIC (National Action Research on the Military-Industrial Complex) is coordinating new and creative ideas for dealing with the death of life. If you've started a local action research project or want to do so, contact them at 160 N. 15th St. in Philadelphia. Phone 215 10-3-9515.

-50-

OUR NEW BILLING SYSTEM WILL BE
BRINGING YOUR DECEMBER BILL VERY
SOON
ogirlogirlogirlogirlogirlogirlogir
oboy.

LIBERATION News Service

A PHOTOCOPY OF A PAINTING for thirty years, students at the University of New Mexico have looked at a so-called historical mural in New Mexico. The last panel of the mural shows a group in the center, looking forward, with Mexicans and an Indian on each side. The white man is holding their hands, they are looking towards him and they have technical apparatus in the background.

There are no Blacks in this painting. And no Blacks in the future. They have no place in the artist's concept of "The World of the Future."

Chicana women at the University protested the presence of the mural. In a letter to the campus paper they said that it showed the Mexican and native Americans as "the weak and unknowing, being helped by the superior 'White Father'." They said "As Chicana we would like to inform you that our eyes are open."

When no action was taken to remove the painting, a group of women decided to do something about it.

On November 21 the mural was splashed with black paint. The college radio station received a taped message of a woman's voice saying that "a group of revolutionary women took an action against racism, sexism and imperialism" at the school.

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TOLLENTINE FROST'S CLOTHING: EDMUND B. BOUTSIS PANTHER RAID

LIBERATION News Service

NEW ORLEANS, LA. (INS)--Two white clergymen knocked on the door of an apartment in the all Black Desire Housing Project. They said they had come to give a Thanksgiving donation to the Panther breakfast program which is based in the project. Suddenly a horde of police who had hidden themselves in the hallway burst into the apartment. They shot and wounded one woman and arrested six other persons.

Angry clergymen and members of the Desire Project community are protesting to the New Orleans police department. They charge, "they charge, is an affront to the community." "Now when people see a priest, they will wonder if he's an undercover agent."

Two detectives, not apparently borrowed clerical robes from a community priest--who didn't know what the priest was to use as disguises in the raid.

Johnny Jackson, the director of the housing project, and one of those arrested in the police attack, said that some of the black policemen. They had also been arrested as utility repairmen and maintenance to the project.

CAMBODIA ON THE ROCKS

WHAT NEXT?

LIBERATION News Service

PHNOM PENH, Cambodia (LNS) -- In October, the reports from the newest front in the Indochina war were rosy: "Cambodian government forces have launched their first major offensive. A sizeable task force is pushing north from Phnom Penh."

"Knowledgeable sources now place the chances of survival for General Lon Nol's pro-Western regime in Cambodia at better than 50-50 after rating them at no better than one in four in June."

The Cambodian government and the American papers got together with rumors that "the enemy" (usually referred to as the Viet Cong or the North Vietnamese) was demoralized, low on supplies and munitions, tired and waterlogged. Facts that didn't fit into this happy picture were played down. You never read the reports from captured journalists stating that the vast majority of the "enemy" were Cambodian nationals--peasants who had taken up arms after the overthrow of Prince Sihanouk, often after their villages and fields had been ravaged by U.S. or South Vietnamese planes and troops.

Then the stories in the papers began to change. Suddenly The Great Cambodian Offensive was bogged down, blunted and battered. The Cambodian economy was a terrible mess. Forces of the pro-Sihanouk FUNK (National United Front of Cambodia) were operating within 20 miles of the capitol city. "Respected Cambodian political observers" even began to concede that FUNK existed -- said one, "We cannot ignore the facts any longer. Sihanouk's front has become a reality." The situation, according to the American press, was deteriorating daily.

For Lon Nol's government, which took power in March while Sihanouk was out of the country, the situation is deteriorating daily. There's no question of that. The 30,000 government troops involved in the Northern Push have been cut off completely more than 50 miles from Phnom Penh and can't get back; the one large bridge connecting their route with the capitol has been blown out by sabotage. Their units have been constantly picked away by shellings and ground attacks.

Sabotage has also become a daily occurrence in the capitol city itself. On December 1st, a bomb blast ripped through the American Embassy. Stepped-up security precautions have not been able to prevent a series of other attacks -- but they have succeeded in building an air of siege in the city and thoroughly disrupting daily life.

Every day now the papers have stories of further defeats inflicted on Lon Nol's protectors. Cambodia's one munitions factory has been taken and destroyed, crucial highways closed, government positions overrun. "The Cambodian command said today that North Vietnamese and Viet Cong troops [sic] might have captured a district headquarters 50 miles northwest of Phnom Penh."

"On the battlefields, enemy troops leapfrogged government strongholds to complete destruction of the northern front as a coherent Cambodian defensive network."

The government and the press are freely conceding facts that a few months ago were considered heretical. They are even talking about some of the reasons for FUNK's success in winning the support of Cambodia's peasants -- like FUNK setting up committees in each village to administer to people's needs instead of issuing directives from a remote capital through professional village bosses.

The picture is no longer rosy, it's bleak. Nixon will have a hard time putting over a second invasion of Cambodia on the American public and so far the use of the South Vietnamese Army has been less than spectacularly successful. Says Cambodian General Sosthene Fernandez, "South Vietnamese troops rape, they destroy houses, they steal, they loot pagodas and they beat the Buddhist monks." General Fernandez thinks that the sooner the South Vietnamese troops go home the happier he will be.

Lon Nol's promises of a "quick victory" are no longer believed by his own people, so certain elements of the Cambodian military with the approval of the U.S. Embassy have concocted an alternative strategy for a long and dragged out struggle.

Nixon has no intention of abandoning Lon Nol to his fate. The President's friends in Congress are maneuvering to get a massive military aid program around the road-block of liberal opposition. The sudden orchestration of FUNK successes with dire declarations from Washington seems more the prelude to a call for increased aid and patience than an admission of defeat.

For the moment at least, the government seems to be into being fairly honest about its problems all over Southeast Asia. They recently leaked a pessimistic report by British "guerilla warfare expert" Robert Thompson which described the failure of the "pacification program" to make any headway against NLF political structures in South Vietnam.

Such admissions of the real weakness of the U.S. can be encouraging. But they shouldn't mislead us. They can also be the pretext for the next series of bombings, the next invasion of North Vietnam or Cambodia, or the slowdown or stoppage of troop withdrawals.

-30-

DAVID ATTACKS A PAPER GOLIATH IN CANADA

VANCOUVER, B.C. (LNS) -- Mayor Tom Campbell is a reactionary politician in Vancouver who has threatened to clear all the hippies out of the city. He recently suggested that the Canadian War Measures Act be used against "people trying subversive undertakings, like advocating the overthrow of government."

As Campbell was finishing up a typical law-and-order speech Dec. 2 on a stage at the U of B.C., David Johansson strolled onto the platform and then dashed towards the Mayor screaming "Death to Fascism." David claimed afterwards that he was hit by a large ashtray during the short battle where 9 other speakers and 5 policemen were needed to pull him down.

The Mayor is slated for re-election Dec. 9. -30-

#302 Dec. 2, 1970

more...

(The following "poem" comes from the long struggle in Colombia, during the three great periods of violence, from 1948 to the present. The words are the unaltered words of the colonos, the peasants fighting for liberation. They appeared in written form in the revolutionary newsletter, Rocinante, put out by comrades in Caracas, Venezuela. They are translated by Margaret Randall.)

FROM THE COLOMBIAN FIGHTERS

first guerrilla

I'm trying to remember sometimes my memory's not so good
 we left Machiquito when the soldiers invaded the zone
 first the battle with the chulos* in the place called Palomar we had one
 wounded
 and one dead
 And then the high part of the mountain
 that day it rained a lot it looked like the sky was broken
 we arrived with Marielanda our commander prepared an ambush
 that day on the retreat
 the guerrillas abandoned the post too soon and they jumped us
 they wounded Lucio Mesa they took his pack and his gun
 badly wounded he told us to leave him he couldn't walk
 but we carried him on. He died that night.
 The next day we came to a new canyon between Montalvo and Chiquila
 Leonardo stayed behind exhausted he lost the rhythm of the march
 while we waited up ahead
 the chulos got him and killed him with a machete.
 Cruz was numb with hunger he got yellow he never spoke again he died.
 We came to a farm house an old couple man and wife
 Marielanda explained why we fought for the Revolution
 they sold us some sugar cane.
 Marielanda was like a clock
 Boys it's time for breakfast each took out his little piece of cane
 it's time for lunch again we sucked our piece of cane
 don't forget it's dinner time and the cane sucking continued.
 The chulos were everywhere.
 That night we got out.
 The moon came us at last.
 The night wasn't so dark.
 Nearby we heard noises it was the chulos moving in ambush we kept quiet
 quiet in the corner of the mountain
 everyone covered and ready. They came close.
 We heard them breathe....
 Patiently we waited through the night.
 At six-thirty we came out we walked till the sun came up for a long time
 we've been almost without shoes
 moving again towards the Marquetalia,
 breaking the blockade....

*chulos: government soldiers, literally, pimps

second guerrilla

We were more than 100 colonos this is a very old story more than
 ten years old
 When the army attacked we were beginning to harvest the coffee
 we couldn't even harvest.
 We divided into three columns one stayed in there fighting
 another crossed over to Sumapaz and we began the march
 to Guayabero.
 The march began in January Guayabero was jungle then
 and we told the peasants:
 We're from the east we're guerrillas and this is the program we
 bring.
 Eight years ripping the mountain apart.
 Then the army came in the evacuation began.
 I remember the first contact it was one 8th of June
 We were crossing a river by cable when they came and
 another group of families had come from Guayabero. We
 There were 62 families some 400 people
 18 days through the jungles mountains plains 4 big rivers.
 Their clothing was shredded almost no one had shoes.
 Seven guerrillas came as leaders or guides the soles of their feet
 were eaten away.
 A child lost an eye an old guerrilla lost his wife and his two
 children
 lost along the way they died of hunger and cold.
 And now
 what can we do?
 I want my oldest son to march with the guerrillas leave me the
 youngest
 to help me with the work.
 After we got the families all up into that region we marched
 our troop
 to Guayabero. Up to the high paice. It was plenty cold
 Coming down a guerrilla discovered the body of one of the lost
 children.
 It had rolled off a precipice and some branches held it.
 Its body was of a piece, its little hands with fingers clenched
 against the cold.
 It was all curled up trying to get warm
 the cold kept its skin fresh. We looked at it a long time
 the mother must have left it a moment to go ahead for water
 the child must have tried to walk and rolled over the cliff
 seven years old more or less
 the mother must have lost her way and couldn't find her child
 we buried the child.
 And continued.
 Eight years ripping the mountains apart only to begin again?
 Now Guayabero isn't the same Guayabero. Now it's only the war
 to the end.

(CONTINUED ON NEXT PAGE)

Page 6

How the chulos run
our bullets on their heels
how they run!
I'm in the mountains again
this is my home.

In the upper part of my right arm.

The others got over without any trouble.

My arm was swelling.

The shot and roared one of them cursed trying to get over the fence.

look of fire in the eyes of one of the chulos

He kept a record. He shot two more

1952 1953

When I was caught I had to take the sling from my gun in my teeth

Later there was another chulo he emptied his gun he left me for dead.

When they were on top of me I let them have it the first one I hit

the other rummed and splayed out letting me have it I got him though

Seeing that I had a weapon and was using it no one followed me anymore.

...Creating the
my arm wasn't part of me anymore...

I was cold! I shivered. In the morning I woke up. A cloud of flieds.

I didn't know how dangerous it is for a woman in that state to cure a wound

and especially so soon after they told me she had a strong gaze as if she were filled

In the afternoon the worms appeared in the wound.

I woke
I woke.

The buzzards, the hawks, the
noescent found me drawn by the smell and the buzzard

one of the comrades collected the bones and buried them

the arm was like a yo-yo. My friends then
 in the doctors came they took me to a city I saw them cutting the meat

and the bones
I ... have there cured what was left

I was told with this camp, they agreed

to take me with them.

more . . .

Asking for Ruthie

you know her hustle
you know her white legs
flicker among headlights
and her eyes pick up the wind
while the fast hassle of living
ticks off her days
you know her ways

you know her hustle
you know her lonely pockets
lined with tricks
turned and forgotten
the men like mice hide
under her mind
lumpy, bigeyed
you know her pride

you know her blonde arms cut
by broken nickels in
hotelrooms and by razors of
summer lightning on the road
but you know the wizard
highway, no resisting so
she moves, she is forever missing

get her a stopping place
before the night slides dirty
fingers under her eyelids and
the weight of much bad kissing
breaks that ricepaper face

sun covers her, earth
make love to Ruthie
stake her to hot lunches in the wheat fields
make bunches of purple ravens
fly out in formation, over her eyes
and let her newest lovers
be gentle as women
and longer lasting

-- from woman to woman

[Although the following statement is long, we are running it in full, because we feel it is an important historical document.]

NEW MORNING -- CHANGING WEATHER

LIBERATION News Service

(Editor's note: This communication dated December 6, 1970, arrived special delivery in the LNS office on December 10. The two stamps on the envelope commemorated Tom Paine and Lucy Stone. The first page of the document has a handpainted rainbow with a red lightning arrow. A Vietnamese stamp is in the right hand corner. The stamp shows a Vietnamese woman dressed in green, with a rifle over her shoulder. "NEW MORNING -- Changing Weather" is painted in black ink above the rainbow.)

The document is signed Weather Underground, and Bernardine Dohrn.)

This communication does not accompany a bombing or a specific action. We want to express ourselves to the mass movement not as military leaders but as tribes at council. It has been nine months since the townhouse explosion. In that time, the future of our revolution has been changed decisively. A growing illegal organization of young women and men can live and fight and love inside Babylon. The FBI can't catch us; we've pierced their bullet-proof shield. But the townhouse forever destroyed our belief that armed struggle is the only real revolutionary struggle.

It is time for the movement to go out into the air, to organize, to risk calling rallies and demonstrations, to convince that mass actions against the war and in support of rebellions do make a difference. Only acting openly, denouncing Nixon, Agnew and Mitchell, and sharing our numbers and wisdom together with young sisters and brothers will blow away the fear of the students at Kent State, the smack of the Lower East Side and the national silence after the bombings of North Vietnam.

The deaths of three friends ended our military conception of what we are doing. It took us weeks of careful talking to rediscover our roots, to remember that we had been turned on to the possibilities of revolution by denying the schools, the jobs, the death relationships we were "educated" for. We went back to how we had begun living with groups of friends and found that this revolution could leave intact the enslavement of women if women did not fight to end and change it, together.

And marijuana and LSD and little money and awakening to the black revolution, the people of the world. Unprogramming ourselves; reclaiming American history. The first demonstration we joined; the first time we tried to convince our friends. In the wake of the townhouse we found that we didn't know much about each others' pasts --our talents, our interests, our differences.

We had all come together around the militancy of young white people determined to reject racism and U.S. exploitation of the third world. Because we agreed that an underground must be built, we were able to disappear and reorganize within hours of the explosion. But it was clear that more had been going on than

direction than technical inexperience (always install a safety switch so you can turn it off and on and a light to indicate if a short circuit exists.)

Diana, Teddy and Terry had been in SDS for years. Diana and Teddy had been teachers and both spent weeks with the Vietnamese in Cuba. Terry had been a community organizer in Cleveland and at Kent; Diana had worked in Guatemala. They fought in the Days of Rage in Chicago. Everyone was angered by the murder of Fred Hampton. Because their collective began to define armed struggle as the only legitimate form of revolutionary action, they did not believe that there was any revolutionary motion among white youth. It seemed like black and third world people were going up against American imperialism alone.

Two weeks before the townhouse explosion, four members of this group had firebombed Judge Murtagh's house in New York as an action of support for the Panther 21, whose trial was just beginning. To many people this was a very good action. Within the group, however, the feeling developed that because this action had not done anything to hurt the pigs materially it wasn't very important. So within two weeks time, this group had moved from fire-bombing to anti-personnel bombs. Many people in the collective did not want to be involved in the large scale, almost random bombing offensive that was planned. But they struggled day and night and eventually, everyone agreed to do their part.

At the end, they believed and acted as if only those who die are proven revolutionaries. Many people had been argued into doing something they did not believe in, many had not slept for days. Personal relationships were full of guilt and fear. The group had spent so much time willing themselves to act that they had not dealt with the basic technological considerations of safety. They had not considered the future: either what to do with the bombs if it had not been possible to reach their targets, or what to do in the following days.

This tendency to consider only bombings or picking up the gun as revolutionary, with the glorification of the heavier the better, we've called the military error.

After the explosion, we called off all armed actions until such time as we felt the causes had been understood and acted upon. We found that the alternative direction already existed among us and had been developed within other collectives. We became aware that a group of outlaws who are isolated from the youth communities do not have a sense of what is going on, can not develop strategies that grow to include large numbers of people, have become "us" and "them."

It was a question of revolutionary culture. Either you saw the youth culture that has been developing as bourgeois or decadent and therefore to be treated as the enemy of the revolution, or you saw it as the forces which produced us, a culture that we were a part of, a young and unformed society (nation).

In the past months we have had our minds blown by the possibilities that exist for all of us to develop the movement so that as revolutionaries

we change and shape the cultural revolution. We are in a position to change it for the better. Men who are chauvinists can change and become revolutionaries who no longer embrace any part of the culture that stands in the way of the freedom of women. Hippies and students who fear black power should check out Rap Brown's Die Nigger and George Jackson's writings. We can continue to liberate and subvert attempts to rip off the culture. People become revolutionaries in the schools, in the army, in prisons, in communes, and on the streets. Not in an underground cell.

Because we are fugitives, we could not go near the Movement. That proved to be a blessing because we've been everywhere else. We meet as many people as we can with our new identities; we've watched the TV news of our bombings with neighbors and friends who don't know that we're Weatherpeople. We are often afraid but we take our fear for granted now, not trying to act tough. What we once thought would have to be some zombie-like discipline has turned out to be a yoga of alertness, a heightened awareness of activities and vibrations around us -- almost a new set of eyes and ears.

Even though we have not communicated about ourselves specifically before this, our actions have said much about where our heads are at. We have obviously not gone in for large scale material damage. Most of our actions have hurt the enemy on about the same military scale as a bee sting. But the political effect against the enemy has been devastating. The world knows that even the white youth of Babylon will resort to force to bring down imperialism.

The attacks on the Marin County Court House and the Long Island City Jail were because we believe that the resistance and political leadership that is growing within the prisons demands immediate and mass support from young people. For all the George Jacksons, Afeni Shakurs and potential revolutionaries in these jails, the movement is the lifeline. They rebelled expecting massive support from outside.

Demonstrations in support of prison revolts are a major responsibility of the movement, but someone must call for them, put out the leaflets, convince people that it is a priority. We are so used to feeling powerless that we believe pig propaganda about the death of the movement, or some bad politics about rallies being obsolete and bullshit. A year ago, when Bobby Seale was ripped off in Chicago and the movement didn't respond, it made it easier for the pigs to murder Fred Hampton. Now two Puerto Ricans have been killed by the pigs in the New York jails, in retaliation for the prisoner rebellion. What we do or don't do makes a difference.

It will require courage and those families of people to do this organizing. Twos and threes is not a good form for anything -- it won't put out a newspaper, organize a conference on the war, or do an armed action without getting caught. Our power is that together we are mobile, decentralized, flexible and we come into every home where there are children who watch the music of freedom and life.

The women and men in jails are POWs held by the United States. When an American pilot is shot down while bombing North Vietnamese villages, he is often surrounded by thousands of people who have just seen their family and homes destroyed by the bombs he was delivering. Yet the man is not attacked and killed by the Vietnamese but is cared for as a prisoner. Nixon is now waging a last-ditch moral crusade around the treatment of those American war criminals to justify all his impending atrocities.

The demonstrations and strikes following the rape of Indochina and the murders at Jackson and Kent last May showed real power and made a strong difference. New people were reached and involved and the government was put on the defensive. This month the bombings could have touched off actions expressing our fury at double-talking Laird and his crew -- war research and school administrators and travelling politicians are within reach of our leaflet, our rallies, our rocks. Women's lib groups can find in Nguyen Thi Binh a sister for whom there is love and support here. Her proposals for peace must be explained and Bloody Dick's plans to use more bombers to replace the GIs who are refusing to fight exposed as the escalation and genocide it is. Vietnamization Indianization limited duration protective reaction suppressive fire horseshit. It seems that we sometimes forget that in Vietnam strong liberated women and men live and fight. Not as abstract guerilla fighters, slugging it out with U.S. imperialism in Southeast Asia, but as people with values and loves and parents and children and hopes for the future.

People like Than, a fighter in the People's Liberation Armed Forces who was in Hue during Tet and at Hamburger Hill a year later, or Than Tra, an organizer in the mass women's organization and the students' movement in the cities, who had not seen her lover in nine years. They travelled for a month to come to Cuba to meet with us, to sing and dance and explain how it is in Vietnam. There is nothing brutal or macho about guns and bombs in their hands.

We can't keep thinking that if more people knew about them, the anti-war movement would never have allowed Nixon and Agnew to travel to so many cities during the past election with only the freaks at Kansas State and the people of San Jose to make our anger at his racism known to the world.

The hearts of our people are in a good place. Over the past months, freaks and hippies and a lot of people in the movement have begun to dig in for a long winter. Kent and Augusta and Jackson brought to all of us a coming of age, a seriousness about how hard it will be to fight in America and how long it will take us to win. We are all beginning to figure out what the Cubans meant when they told us about the need for new men and new women.

People have been experimenting with everything about their lives, fierce against the ways of the white man. They have learned how to survive together in the polluted cities and how to live on the road and the land. They've moved to the country and found new ways to bring up free wild children. People have purified themselves with organic food, fought for sexual liberation, grown long hair.

People have reached out to each other and learned that grass and organic consciousness-expanding drugs are weapons of the revolution. Not mandatory for everyone, not a gut-check, but a tool -- a Yacqui way of knowledge. But while we sing of drugs the enemy knows how great a threat our youth culture is to their rule, and they employ their allies -- the killer-drugs (smack and speed) -- to pacify and destroy young people. No revolution can succeed without the youth, and we face that possibility if we don't meet this threat.

People are forming new families. Collectives have sprung up from Seattle to Atlanta, Buffalo to Vermont, and they are units of people to trust each other both to live together and to organize and fight together. The revolution involves our whole lives; we aren't part-time soldiers or secret revolutionaries. It is our closeness and the integration of our personal lives with our revolutionary work that will make it hard for undercover pigs to infiltrate our collectives. It's one thing for pigs to go to a few meetings, even meetings of a secret cell. It's much harder for them to live in a family for long without being detected.

One of the most important things that has changed since people began working in collectives is the idea of what leadership is. People -- and especially groups of sisters -- don't want to follow academic ideologues or authoritarians. From Fidel's speeches and Ho's poems we've understood how leaders grow out of being deeply in touch with movements. From Crazy Horse and other great Indian chiefs we've learned that the people who respect their tribe and its needs are followed freely and with love. The Lakotas laughed at the whites' appointing one man to be chief of all the Lakota tribes, as if people wouldn't still go with whichever leader they thought was doing the right thing!

Many of these changes have been pushed forward by women both in collectives with men and in all-women's collectives. The enormous energy of sisters working together has not only transformed the movement internally, but when it moves out it is a movement that confuses and terrifies Amerika. When asked about the sincerity of Mme. Binh's proposals, Ky says, "Never trust a woman in politics." The pigs refuse to believe that women can write a statement or build a sophisticated explosive device or fight in the streets. But while we have seen the potential strength of thousands of women marching, it is now up to revolutionary women to take the lead to call militant demonstrations, to organize young women, to carry the Viet Cong flag, to make it hard for Nixon and Ky to travel around the country ranting about POWs the same day that hundreds of women are being tortured in the prisons of South Vietnam.

It's up to us to tell women in Amerika about Mme. Binh in Paris; about Pham Thi Quyen, fighter in the Saigon underground and wife of Nguyen van Iroi; about Mme. Nguyen Thi Dinh, leader of the first South Vietnamese Peoples' Liberation Armed Forces unit uprising in Ben Tre in 1961; about Celia Sanchez and Haydee Santamaria who fought at Montada and in the Havana underground; about Bernadette Devlin and Leila Khaled and Lolita Lebron; and about

Joan Bird and Ateni Shakur and Mary Moylan here.

We can't wait to organize people until we get ourselves together any more than we can act without being together. They must go on at the same time. None of these changes that people are going through are rules and principles. We are in many different regions of the country and are building different kinds of leaders and organizations. It's not coming together into one organization, or paper structure of factions or coalitions. It's a New Nation that will grow out of the struggles of the next year.

Weather Underground

Bernardine Dohrn

(The Communique ended with a fingerprint underneath Bernardine's signature.)

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INDIAN STUDENTS WALK OUT AT JFK

by the staff of El Grito del Norte

LIBERATION News Service

ESPANOLA, N.M. (LNS) -- Indian students walked out of John F. Kennedy Junior High School in San Juan Pueblo, N.M., indignant over an obnoxious remark by Principal Michael Albert Lopez on the public address system. It was only the latest insult to the people of the Pueblo whose school is run by nearby Espanola.

The school is built on land provided for the Pueblo under a lease which says that qualified Indian teachers and staff will be hired. But there is not a single Indian teacher or staff member at the school, nor is there a single member of either the San Juan or Santa Clara Pueblo on the Espanola Board of Education, which runs the schools of both.

If you talk with the Indian students themselves, you will hear many complaints about day-to-day discrimination at the school. They are not allowed to speak their language, Tewa, although Spanish is allowed. And they are the victims of name-calling; arrogant teachers; poor cafeteria conditions, and overbearing paternalization.

The Indian students are supposed to receive lunches and other benefits from a \$12,200 grant of Johnson-O'Malley (Bureau of Indian Affairs) funds but the Pueblo has never received an accounting for the funds despite many inquiries. Instead the Indians are referred to as "the J-O kids."

On Nov. 5, the principal announced over the P.A. system that the Indian students could not attend a movie being shown that day or get anything else except lunches, because he was owed \$185 from Johnson-O'Malley funds. The Indian students were outraged.

"He announced it over the P.A. System where everybody in the school heard it," said one student. "He embarrassed the Indian kids. So we went to his office, but he didn't even want to talk to us. He just started making phone calls. That's when we walked out. We just ran out of the office and out of the building. We didn't know what to do, we just ran and ran, all the way back to our village."

(more...)

The students who walked out -- 3 boys and 16 girls -- were close to half of the 57 Indian students at the school. Others said they wanted to walk out too, but a teacher quickly ran and barred the door. Some students even tried to crawl out of a window.

"A lot of the Spanish kids have told us they think what we did was right, and they're behind us," one Indian student later reported. "They said they would have walked out too, but they didn't know how."

Since the walkout, a series of meetings has taken place between Pueblo parents and leaders, and school officials. Almost the entire Pueblo signed a petition demanding:

1) That President Lopez and other anti-Indian members of the staff be removed and transferred to some place where they cannot discriminate any longer;

2) That qualified Indian teachers and non-teaching personnel be hired.

Principal Lopez, on the other hand, sent out a questionnaire to faculty members after the walkout with such questions as: "Do you have first-hand knowledge of students discriminating against Indian students?" All of the questions concerned student activity; none asked teachers about their own activity or racism in the school's policies.

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"J.F.K.-JAIL FOR KIDS"

by Tsan Povi and P'o-seh-kah-povi

El Grito del Norte/LIBERATION News Service

ESPANOLA, N.M.(LNS)--The John F. Kennedy Junior High School is where the kids from the San Juan Pueblo go to school. JFK is on pueblo land, but it is run by the Espanola school system.

What we know about our Indian people we have learned in the pueblo, not in JFK. We have never been taught anything about Indian history in school, or learned even a whisper about the contributions of our great Indian cultures in New Mexico or anywhere else. There are no Indian teachers at JFK. And our language, Tewa, is forbidden. We talk Tewa when we are by ourselves outside in the schoolyard or something, but if they hear us in school they yell at us to stop. Once the kids went to the principal, Mr. Lopez, about this and he told us that English was the only language that could be spoken. But they let the Spanish kids talk Spanish and the teachers sometimes speak Spanish, but if one of the kids talks Tewa, they'll yell. If the kid keeps talking Tewa after the warning, then they'll usually get sent to the principal's office.

There are alot of problems with the cafeteria. The food is really terrible and the bread is often burned on top but uncooked in the center. Tewa kids know how to bake bread the right way, in the outdoor estufas, by the time they are in junior high. Then another thing--the Spanish kids are always served first, and lots of times they can get back for "seconds" before the Tewa kids

get served even for the first time. It usually works out that we end up with only ten minutes to eat.

Many of the problems come down to the fact that no one has bothered to learn about our culture, about us as a people.

For instance, in the village, the pueblo, Indian people don't swear at each other with curse words. It is very, very rare for a parent or anyone older to ever swear in front of the kids. In our culture, there is a great respect for the other person, and there is a great respect for their privacy as a person. So if you swear in front of a person, and especially at them, you are violating that person, you are invading their privacy as a person and you are insulting him. But in school, when the teachers get mad, they cuss. Especially in band and art. The kids hear "Godammit to hell" alot in those classes. Maybe they don't mean anything by it, cussing in front of the kids, but you have to understand it as an Indian hears it.

Something happened during the time of the walkout which reveals some of the problems. The Tewa kids found a note lying on the ground that had been written by Juana Lopez, the principal's daughter, to one of her friends. What the note said, as best we can remember, was this: "Sorry for getting mad at you the way I did. But if you were in my place, or family, you would hate the Indians too. You have your opinions about them. Still friends, Juana. P.S. I don't think we should be getting mad about little things."

The Tewa kids got together to decide what to do, which is our way, to decide what to do together. We decided to take it to Mr. Lopez and show it to him and ask him about it.

He said it wasn't his daughter's handwriting, but we told him she had written it. Finally he called her to the office. Juana told the truth, and said yes, she had written it. That's when Mr. Lopez started crying.

Then he said: "Juana, that was a very bad thing to write in a note. Now--say, 'I apologize.'" So she said: "I apologize."

Mr. Lopez said: "Now say, 'I didn't mean what I said.'" So she said: "I didn't mean what I said."

Then he said: "Now hug the girls and show there are no hard feelings." So Juana hugged everyone in the room, one by one.

To understand this, you have to see it the way an Indian sees it. You must understand how the Indian feels about hugging or touching someone else without being invited. You have to know that an Indian looks through a person's words to see his heart. We all saw the truth of what was happening. We knew what was in their hearts.

These are some of the things about our school. It's no wonder the Indians say JFK is the "Jail For Kids."

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THREE WOMEN TALK ON THE REVOLUTIONARY PEOPLES CONSTITUTIONAL CONVENTION

by Karen, Barbara and Sally
LIBERATION News Service

The Revolutionary People's Constitutional Convention was called by the Black Panther Party for November 27-29 in Washington DC and people from all over the country came. At the last minute James Cheek, President of Howard University refused to allow the people to use the buildings at Howard for the Convention. Cheek had agreed to rent facilities at Howard to the Black Panther Party with a \$1,000 deposit and the balance of \$7,000 to be paid later. When Cheek received the deposit, he wanted all of the money in one payment by Tuesday morning and denied the Panthers the space.

All Souls Church and Saint Stephens Church were used as a last minute substitute, but their facilities were inadequate for holding the workshops and larger assembly meeting. The women also had a center at Trinity College, a Catholic Women's College, where space for workshops, meetings, and sleeping was provided.

LNS women went to the convention unclear about what to expect. They returned with new questions, and the realization that these questions are a long way from being resolved.

The following discussion focuses on three women's experiences at the Convention:

BARBARA: Friday night on the way to St. Stephens Church we met a lot of movement people we knew who seemed to be wandering around--they told us that the agenda we were looking for wasn't there. Sure enough, when we got there, there wasn't any agenda--there were old Huey movies and other Newsreelflicks. That was pretty grim, so we went back to All Souls Church to register.

SALLY: But when we got there registration had closed so we went to eat at a fried chicken place. And at dinner we ran into other problems--of white people being in a Black community and being very unconscious of that while they were there.

Black people lined up behind us to eat. And we were sitting at the counter laughing and talking and we didn't even realize that those people were there until we turned around and they said, "We've been waiting here for 45 minutes."

KAREN: I think it's typical of the situation over the weekend that while we were sitting there talking about the revolution we didn't even bother to think that there was a whole room full of Black people who regularly ate there who wanted to sit down and have their meal. Same goes for all the trash people threw around the sidewalks and lawns around the church neighborhood.

BARBARA: Then we walked over to the rally and the first nice thing happened. We met some women who told us that there were lots of women rapping at the women's center at Trinity College. They told us to go over there. At the rally, nothing happened for a long time and then, finally, the Panther band, "The Lumpen", played. We started dancing and singing songs and continued to wonder when the convention would start. A lot of gay women and men danced in a snake dance and shouted "Ho, Ho, Homosexual, the

ruling class is ineffectual."

SALLY: Big Man spoke finally and said we were all supposed to go to St. Stephens Church at 9 in the morning. He intimated that it might be a good idea if some buildings could be liberated; he also said we were going to stay in Washington as much as five months to have the convention. We all stared at each other in disbelief because we knew we weren't going to do that. The implication was that we whites were to liberate Howard, a Black school. That would have been a political disaster.

BARBARA: I finally got over to the women's center after the rally. The atmosphere was a cheerful change. People were sitting around on sleeping bags, rapping and getting to know each other. Some women were hanging around a literature table, and others poured themselves coffee and tea, and made sandwiches in one corner of a huge meeting room. It would have been pleasant and politically productive as well to have continued the evening that way; or perhaps to have broken into small random groups to find out where other people were coming from.

Instead people decided to have a meeting to discuss "What to do about the Convention." I knew there was going to be trouble. Most of us bitterly remembered Huey's preamble in Philadelphia where he never mentioned womankind--just mankind. Lots of us are turned off to calling Huey the "Supreme Commander" especially when the whole movement is so disorganized--it sounds absurd. We remembered that women had been promised a lesbian speaker at the final meeting in Philadelphia, and that that speaker had never materialized. Some women felt that the Panthers were so hopeless we should not be part of the convention at all, but should simply have a women's conference. Though most of us agreed with their criticisms of the Panthers, still we had come to Washington to help write the Revolutionary People's Constitution and we did want to show our support for the Panthers--200 of them are now political prisoners. Most of us were planning to go to the church the next day as Big Man requested and see what could be done to pull the weekend together.

Finally, it was decided that those who wanted to go to the church would and those who wanted to stay at the women's center would do that. Next morning most of us went to St. Stephens church.

SALLY: When we got there in the morning, there was nothing to do--people were just wandering around. Black and Brown people were signing up for community organizing and leafletting but it was hard to figure out how whites were supposed to do that in the middle of a Black community in a strange town. Nothing else was scheduled until five that afternoon, when according to a leaflet the constitution would be read. That seemed kind of weird to me--I thought we were supposed to be writing the constitution. We went back to the women's center where people were breaking into workshops.

KAREN: When I got to the women's center in the afternoon there were a number of workshops going on as well as a lot of women milling around. There seemed to be no organized way to find out who was discussing what. I finally found Barbara at the imperialism workshop.

BARBARA: We were talking about specific actions women could take against imperialism which would pull out a lot of women and educate people. We had just split from a group who were into a more theoretical discussion about women and imperialism. People described their plans for celebrations around December 20, the 10th anniversary of the founding of the NLF, and a women's march against imperialism on International Women's Day.

KAREN: For me, the projects workshop was the best moment at the convention. I got a sense of women all around the country who are beginning to think about and plan concrete actions. In addition to the things that Barbara talked about, other people are doing work on organizing women to go to the Canadian conference in March to meet with the Vietnamese women. Some women from Chicago have been working on plans for day care and medical facilities for women and children. Some women from Vermont are working on setting up a loan company for women.

The projects workshop was just gathering steam when someone came up to our group to announce that there was going to be a mass meeting to decide whether or not to try and liberate Trinity College and give it to the Panthers. On our way downstairs we thought about how groovy it would be to liberate Trinity--a ritzy Catholic girls school on a beautiful campus--which we had gotten only because the priests thought we were all harmless middle class white girls.

There must have been close to 1000 women in the hall. I had never seen so many women in one place--it was an up, visually, to see throngs and throngs of us. But before most of us got any information at all about the feasibility of liberating Trinity, the discussion broke down with people shouting at each other and not letting each other speak.

Some women from Trinity tried to point out that the building was too small to hold all the people at the convention and that the Panthers had rejected it the night before. But other women felt that the Panthers might have changed their minds by now, since they hadn't been able to get any other building. This was one point where if the Panthers had sent someone over to talk to us we could have avoided a lot of hassle. But no Panthers ever came to the women's center all weekend.

BARBARA: But obviously the hostility wasn't just about tactics. Some women who were angry at the Panthers for all the reasons they laid out at the Friday night meeting didn't want to turn over the women's center to the Panthers, whether it was a practical action or not. And some women who felt committed to supporting the Panthers despite their fuck-ups weren't willing to listen to anything from these women, even perfectly logical reasons why taking the building wouldn't be cool, mainly that it was too small.

SALLY: One depressing thing about the argument at Trinity was that so many women viewed it so much as turning the building over to the Panthers not to the People's Convention. A Black sister pointed out that women tend to view the Panthers as the only group of third world revolutionaries. And then when we have disagreements with the Panthers the tendency is to feel at opposite poles from the whole third world liberation struggle.

KAREN: The meeting really brought out the political splits in our movement, but what was even more discouraging in a way was the total chaos and confusion and lack of discipline and organization. People screaming at each other, ignoring the poor chairwoman--it turned so many women off. The only way you could preserve any sanity was to completely retreat from the discussion. A whole lot of people left. I don't think our movement can survive too many more meetings like that. We've got to get ourselves together and provide structures for organization and leadership, and that's not a male trip--anarchy is just as oppressive as authoritarianism.

SALLY: I know for a lot of people like me it was the first time we'd been in a national gathering of women. A lot of other women from the Midwest were there also. It was very discouraging for us that the meeting was so bad. The only good thing I can remember from that meeting was when one girl got up to speak and right in the middle of a political rap she saw a friend across the room and she got really excited and stopped right in the middle of her speech and said "Hello!" Everybody in the room just roared laughing because something had finally broken the tension. I know that a number of women from the Midwest were so totally discouraged they wanted to leave and not come back. They just wanted to go back to their own cities where they had organizations built up that they knew and could work with, because they felt that is just impossible to work in this kind of situation.

We couldn't even get a resolution passed in support of the Panthers and other revolutionary people gathered in Washington, even though most of the women really did want to express their support. If we'd been more organized we could have gotten the resolution written up in a way that most women would have agreed with, and that would have been a positive thing we could have done as women.

BARBARA: We failed to do that small thing because we were so busy arguing and getting mad at the Panthers and each other. And of course we totally failed to do the necessary work of forging a movement that would be able to present our criticisms to the Panthers and negotiate with them from a position of strength so we could all get down to the business of fighting the real enemy.

SALLY: We all felt pretty down when we left the women's center to go over to the church to hear Huey's speech. He was still talking about "man-kind". "A man is less of a man if he can't pick more....

a gun to defend himself, or he's not a man at all"; "It's not a matter of Marxism. It's a matter of manhood." For him to be so insensitive is really bad, even when he does criticize himself and say well it's a bourgeoisie fuck-up of his.

BARBARA: It wasn't just Huey talking about mankind, it was the real male supremacy of that event at the church. All the guards were men. All the speakers were men -- Huey, Michael Tabor and Robert Scheer. Robert Scheer went on a trip to North Korea on which there were a majority of women. So why was it Scheer who was picked to report on the trip? A lot of would have been really interested in hearing from the women. Also it would have been good to hear Panther women speak.

SALLY: Another thing -- we'd gotten the leaflet in the morning saying the constitution was going to be read. Now here was Huey talking about how we couldn't hold a constitutional convention in America because we hadn't liberated the territory yet. How come the people didn't get to decide that? Why did they call the convention in the first place then?

KAREN: I thought that it was kind of weird for Huey to lay down this hour-long abstract rap to people who were waiting to be told what the fuck was going on. I don't feel like I want to comment right now on his theory of vast numbers of unemployed Lumpen making the revolution, or about intercommunalism. I think a lot of people have serious questions about these things. Particularly the "nations don't exist any more" theory -- I wouldn't like to lay that on the Vietnamese or the Palestinians who are waging wars of national liberation. But whether we agree with them or not, these ideas don't seem to relate to the immediate problems of the movement in America. And he only briefly mentioned the Panther political prisoners, the fact that Bobby and Ericka might die.

SALLY: After Huey's speech I went back to the women's center, but not many women were there. Some women just came back and went to sleep, some of us talked. The discussion I was in centered around our discontent with Huey's speech and our experiences at this convention. None of us felt like we had gotten any unity or strength from the weekend.

Sunday morning was better; a few regional meetings which had been planned the day before were still held, and ideas and plans for the NLF anniversary on Dec. 20 were exchanged. Women from New England made plans for a January regional meeting to exchange ideas and plans for future projects. The meetings Sunday seemed to be the most positive and concrete things that happened the whole weekend, yet they had almost no connection to the Revolutionary People's Constitutional Convention.

-30-

WE'RE DREAMING OF A RED CHRISTMAS.
HAPPY BIRTHDAY NLF

JUDGE DECLARES A MISTRIAL

SEATTLE DEFENDANTS GET CONTEMPT

by Mike Kazin

LIBERATION News Service

"The fact that we were establishing human contact with the jurors freaked the Judge out." --a Seattle Conspiracy defendant

(Editor's note: Six men and one woman have been on trial in Tacoma's Federal courthouse since late November. (One other defendant is underground.) They are charged with conspiring to do damage to two federal buildings in Seattle during the TDA demonstrations which followed the Chicago conspiracy convictions. Five of them are also charged with the "rap Brown Act" -- crossing state lines with intent to incite a riot.)

TACOMA, Wash. (LNS) -- Judge George Boldt has sat as a federal judge in the district of western Washington for over 17 years. He presided over the famous GE price-fixing trial (the guilty executives all got light jail sentences of under 18 months) and has sent a number of young draft resisters off to the state penitentiary at McNeil Island for five year stretches. From Boldt's throne ten feet off the court floor and directly in front of a golden American Eagle seal, he has comfortably ruled hundreds of defendants into jail with carefully measured, "legal" pronouncements. Among other judges and long-time trial lawyers, Boldt has the treasured reputation of never losing his cool.

Boldt might have lost that reputation on Dec. 10. His every attempt to curb the constitutional rights of the defendants in the Seattle Conspiracy case was met with constant opposition by the seven and their lawyers. The judge finally snapped. Accusing the defendants of carrying out a "calculated deliberate attempt to disrupt the proceedings through concerted action," Boldt cited six of them-- Chip Marshall, Mike Abeles, Joe Kelly, Roger Lippman, Mike Lerner, and Jeff Dowd (the only woman defendant, Susan Stern, was in the hospital having an operation) -- for "the worst example of contempt I have ever experienced."

A few minutes before, Chip Marshall had tried to explain to a confused jury (who had been out of the courtroom during all previous confrontations between Boldt and the defense) why the six radicals had stayed out of the courtroom for half an hour at the start of the morning session. Over thirty people were outside in a freezing rain waiting to get into the trial and the small regiment of federal marshalls who control seating and entrance to the court building were keeping them outside. This had been happening every day since the trial began on Nov. 23, Chip told the jurors, and the defendants had finally decided to take some action to break the marshalls' absolute control over entrance into the building. Judge Boldt had already stated his feelings on the matter: "Those kind of people can stay in the rain," he had snapped to Jeff Dowd earlier in the morning.

Chip was still talking to the jury when Boldt, who had stormed out of the courtroom, came back in (#302) Dec. 12, 1970 ...more...

and angrily charged Marshall with another contempt citation. Then he pulled his surprise move claiming that the defendants had prejudiced their own case by standing up and speaking to the four women and eight men jurors. Boldt declared a mistrial and sent the stunned jury home. The barrage of questions by other defendants and their lawyers that followed got no response from the tight-lipped 67-year-old judge. The trial was over.

Later in the noisy corridors, as reporters rushed to get their stories, I talked to some of the jurors. All of them disputed the judge's charge that the defendants' actions over the 11 days of the trial had prejudiced the case or had made a fair trial impossible.

John Boorman, an ex-marine MP, whom the defense had reluctantly accepted as a juror, said that he had no objections to the seven's frequent political statements in court and that he was "disappointed in not being able to finish the trial out." Floyd Getchell, at 26 the youngest juror, confessed that he was beginning to favor the defense a little more each day. He predicted that it would have been a hung jury if the trial had been allowed to finish.

Back in the courtroom, Judge Boldt quickly set hearings on the contempt charges for the following Monday, and hurried to his chambers for an early lunch. A couple of days before he had confessed in a long conversation with defense lawyers that the trial was giving him "sleepless nights." He had also complained to them about their clients' repeated references to "extraneous issues" like the war in Indochina and racism in the U.S. (The first day of the trial, the defendants and most of the spectators had stood in silence for a minute to honor the Vietnamese murdered in recent American bombing raids of North Vietnam. On Dec. 9 Mike Lerner attempted to read a telegram to the jury from a Vietnamese-American solidarity Committee which supported the Seattle 8.)

The government's chances for convicting the 7 may be brightening. The new trial could drag on until summer. Not only would this mean more expenses, but it will be much more difficult for the defendants to sustain the necessary level of support for their case over such a long period.

-30-

CHICANOS DON'T WANT TO BE "WHITE"

El Grito del Norte

LIBERATION News Service

HOUSTON, Tex. (LNS) -- Nine members of the Mexican-American Youth Organization (MAYO) face two to 20 years each for "felonious injury to property" because they tried to exercise their so-called "right of free speech" before the Houston school board Sept. 14. No trial date has been set.

Houston was recently ordered by the federal government to end racial discrimination in its schools. The school board planned to define all

Chicanos as "white" and send them to predominantly black schools. That way the school board could tell Washington they had integrated the blacks and whites, as required by law. But Houston's Chicano community, which has suffered the abuses of white racism all these years, rebelled at being defined as "white."

When a group of Chicanos showed up to protest the matter before the school board, gringos in the crowd began shouting, "go home wetbacks," "shut up, greasers, beaners" and other insults. Naturally the school board got uptight because they could see trouble coming.

Suddenly, at the push of a button, glass doors began sliding together across the room, sealing the nervous school board off from the audience. Shoving a chair between the doors to stop them from closing, Chicanos piled through the opening. Punches were thrown. No school board members and no whites are charged with crimes in the incident. The Houston 9 face sentences totaling 180 years, if they're all convicted and given the maximum.

Contributions for their defense may be sent to: MAYO, c/o the Northside People's Center, 1501 Brooks, Houston, Texas.

-30-

CORPUS CHRISTI CHICANOS PROTEST BROTHER'S MURDER

El Grito del Norte/LIBERATION News Service

CORPUS CHRISTI, Tex. (LNS) -- More than 500 Chicanos moved into the streets of Corpus Christi recently to protest the murder of a Chicano brother by a city cop.

Mario Benavides was shot in the back of the head and killed by an off-duty Anglo policeman for allegedly stealing a tire. Although police claimed Benevides was shot because of the tire stealing, he was killed more than a mile from where the theft supposedly took place. The police admit he was on foot. There have been many other contradictions in the police cover-up.

More than 500 Chicanos from all areas of the Chicano community marched through the barrio from the grocery store where the theft allegedly occurred to a park. The speakers at the meeting deplored Benavides' murder and called for armed self-defense in the barrio.

The crowd later moved to the police station, passing police snipers stationed on rooftops, and confronted the police chiefs. The riot squad was called out fully armed. The crowd remained until the chief of police agreed to meet with the community and provide answers.

According to reports from Corpus Christi, the mood in the barrio has shifted to an acceptance of armed Chicano self-defense so as to prevent more police slaughter.

30-

Santa Claus is probably a woman

TORONTO UNDERGROUND RAIDED,
RADICAL COLLECTIVE BUSTED

LIBERATION News Service

TORONTO (LNS) -- A series of police raids in Toronto, supposedly in search of the sources of firebombs thrown through the windows of the U.S. consulate, netted eleven arrests recently. None of the charges were related to the firebombings.

Police charged into a bookstore, the home of members of a collective called Rising Up Angry, and the offices of the underground paper "Guerilla".

Most of the arrests were for "obstructing police during execution of a warrant"; several of the 11 were busted for possession of grass and weapons.

The Guerilla office was combed for 45 minutes. The police said they were looking for the typewriter that might have produced the notes that were sent to newspapers after the bombings. But Guerilla staffers think that the 8000-circulation paper is probably a target for harassment because it has printed documents from the illegal Front de Liberation du Quebec (FLQ).

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MOST GIs WOULDN'T SERVE IN VIETNAM
EVEN IF THEY WERE BETTER PAID

LIBERATION News Service

DANANG, Vietnam (LNS) -- After talking to soldiers and sailors stationed here, U.S. Selective Service Director Curtis Tarr has admitted that U.S. forces could not be maintained in Vietnam as volunteers no matter how high the pay.

"Most of them feel that if salaries could be improved an adequate peacetime force could be maintained," said Tarr, who has been questioning servicemen to prepare for a congressional hearing on the draft system.

But, he added, "It would be impossible to man the armed forces in Vietnam exclusively with volunteers."

-30-

FIVE COLLEGES REJECT ROCKY'S MONEY

LIBERATION News Service

AMHERST, Mass. (LNS) -- Although John D. Rockefeller 3d claims that his \$25,000 gift, which has been rejected by five colleges so far, has no strings attached to it, the "Gorilla Players" at the University of Massachusetts recently reminded him that we all know how tightly the Rockefeller strings are attached to Latin America.

Students at Hampshire, Amherst, Mount Holyoke, Smith, and the University of Massachusetts have formally rejected the Rockefeller fund's friendly donation, but John D. keeps travelling around, offering his blood money. At the University of Massachusetts, his latest stop, he was met by the guerilla theatre troupe and 500 people who told him they didn't want an "imperialist's money".

-30-

GOD ON OUR SIDE
UNITED CHURCH OF CHRIST SUPPORTS
AFRICAN LIBERATION

LIBERATION News Service

NEW YORK (LNS) -- The United Church of Christ's Council for Christian Social Action has asked its two million church members to support African national liberation movements by boycotting the Gulf Oil Corporation.

Appealing to all friends of their church they call for the "eradication of the last vestiges of colonialism in Africa" by publicizing "the specific role of Gulf Oil in the Portuguese territory of Angola." Recent council statements charge that Gulf's activities in Angola provide "economic, moral, and political support for the Portuguese in their wars against the independence movements of Angola, Mozambique, and Guinea Bissau."

Gulf Oil's public relations department claims that the United Church of Christ is lying about how much and where Gulf's money has been invested in Angola. Gulf self-righteously proclaims that they have never given any money directly to the Portuguese colonialists. "In the 13 years Gulf has been doing business our payments to the provincial governments of Angola amount to \$12 million. Charges have been made that we have paid out \$20 million a year."

*****-30-*****

"OK, HIPPIE, LET ME SEE YOUR PASS!"

LIBERATION News Service

RESEDA, Calif. (LNS) -- If you want to wear shoulder-length hair at Reseda High School, and you're a man, you have to carry a special card issued by the administration. To get one, the student must bring a release signed by his parents saying they approve of long hair.

About forty kids at Reseda carry the passes.

-30-

GAY CONFERENCE PLANNED FOR NEW YORK

ANNANDALE-ON-HUDSON, NY (LNS) -- The "Conference on Homosexuality" will be held at Bard College April 30 through May 2, 1971.

Bard College's Gay Liberation Front is inviting interested groups and individuals to sign up now. Space is limited: Bard is a small college. However, its location is ideal -- 100 miles from New York City and 3 1/2 hours drive from Boston.

For information and passes send a stamped, self-addressed envelope to the Bard Gay Liberation Front, Box 87, Bard College, Annandale-on-Hudson, NY 12504.

*****-30-*****

You are our income, our only income.

Please pay your December bill.

JAPAN IS REARMING

by Jonathon Grant

Pacific News Service/LIBERATION News Service

SAN FRANCISCO(LNS)--Last month Japan issued an official white paper mapping out the country's future military plans--Japan is rearming. In Asia, Japan's navy and air force is already second only to those of the U.S. and the Soviet Union. The Japanese army, though numerically small and has a high percentage of officers, can be rapidly expanded. Although the Japanese do not now possess nuclear warheads, they have refused to sign the non-proliferation treaty and are capable of developing their own nuclear weapons within six months to two years.

The architect behind the new commitment to military strength is the defense chief, Yasuhiro Nakasone. In the recent white paper, the first such government military pronouncement since World War II, Nakasone revealed his plans for the future. In the next five-year plan, to begin in 1972, defense spending will be increased by 250% over the current program with technologically advanced aerospace hardware getting the largest share. Besides the missile programs, ranking airforce officers are speaking openly of a vast expansion, upwards to 4,000 or 5,000 aircraft.

Our "free world allies" in Asia, particularly the Philippines, Malaysia, Singapore, Thailand, and Indonesia are extremely concerned over the expansion of the Japanese military. The communist nations, the Soviet Union, North Korea, North Vietnam, and particularly Communist China are also deeply afraid of a rearmed Japan. This year the Chinese refused to trade with any Japanese companies which were joint ventures with U.S. firms, or which aided or invested in the anti-communist bastions of South Korea.

The United States is directly responsible for this new Japanese military initiative, and in fact has been instrumental in the gradual rearmament of Japan since 1949. During the Korea War, the American occupation administration scrapped the post-war prohibition on Japanese military forces, and pushed the reluctant Japanese into setting up an army, navy, and air force under the rubric of Self Defense forces, which currently total some 250,000.

The Nixon administration is supporting Japanese rearmament in the hopes of getting Japan to share significantly in the "policing of Asia." The U.S. is encouraging Japan to develop the offensive fighter-bomber capability and Nike-Hercules missiles through licensing agreements with McDonnell-Douglas, an American defense firm.

Meanwhile, Nixon hopes to prevent Japan's nuclear development by maintaining its dependence on the American nuclear umbrella.

Nakasone is not simply an isolated personality but leads a significant faction within the ruling conservative Liberal-Democratic Party and represents a growing swing towards Japanese nationalism. The publicly proclaimed intent of his recent

tour of Japan was to get "defense problems introduced into a public forum for discussion and understanding," and to get defense efforts "to be supported by the people as a whole." In the white paper, he alleges the need for "upholding the pioneering spirit" and maintaining "patriotism" to "defend one's own country at the cost of his life."

Nakasone served as a lieutenant in the navy during the war, and was an early advocate of post-war rearmament at a time when Japan was still repenting her militarist past. In recent years he has been an advocate of nuclear rearmament. An example of this was his warm relationship with the right-wing novelist, Yukio Mishima, who in modern adaptation of the old warrior class ethic, retained a personal army of 100 men. On November 26, Mishima committed suicide by hari-kari inside a Self Defense Force compound after haranguing the officer corps for being weak-kneed and unpatriotic.

Nakasone has spoken of his ambitions to become Premier. As the leader of a political group called the New Right, Nakasone commands 30 of the 302 seats controlled by Premier Sato's conservative Liberal-Democratic Party. But he has too many enemies within the party at this time to get himself nominated to the premiership, since, under the present political system the premier is elected not by popular vote, but by the members of the parliament (or Diet). Nakasone, however, is pushing to have the electoral system changed.

Nakasone does not go along with Nixon's plans for a docile dependent Japan. In contrast to the present president of Japan, Sato, who rigidly supports close cooperation with the U.S., Nakasone feels that "we and the Americans have been too close, too long." The defense chief's security plans call for control over U.S. bases by 1975.

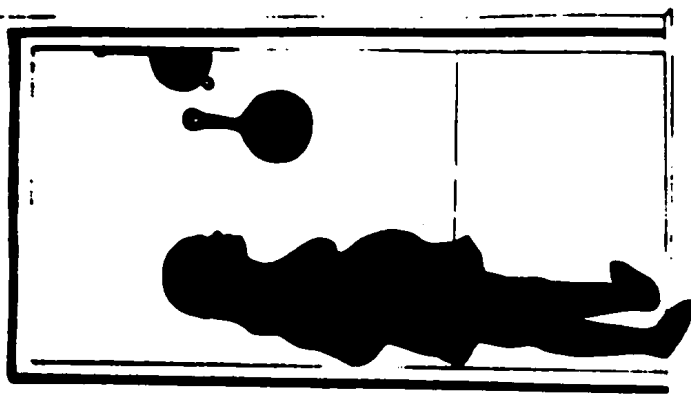
Conflict between the two countries has already surfaced in economic competition, due to the remarkable growth of the Japanese economy. The Nixon administration has been in favor of strong restrictions on Japanese trade. The contradiction inherent between this economic competition and the continuation of an American-Japanese military alliance suggests the shakiness of the alliance.

At age 51 (the other major party leaders are in their 60's), Nakasone has an advantage over older statesmen and their dated manners in a changing nation. Nakasone's drive for national defense appeals to a public which has become conscious of Japan's new economic power, and which is seeking a new international role in which to apply that power.

-30-

most women are shorter
than most men
it's easy to over look us
unless we stick our fingers
into your eyes and say
look at me, baby
or you won't be able to see at all.

from WOMAN TO WOMAN

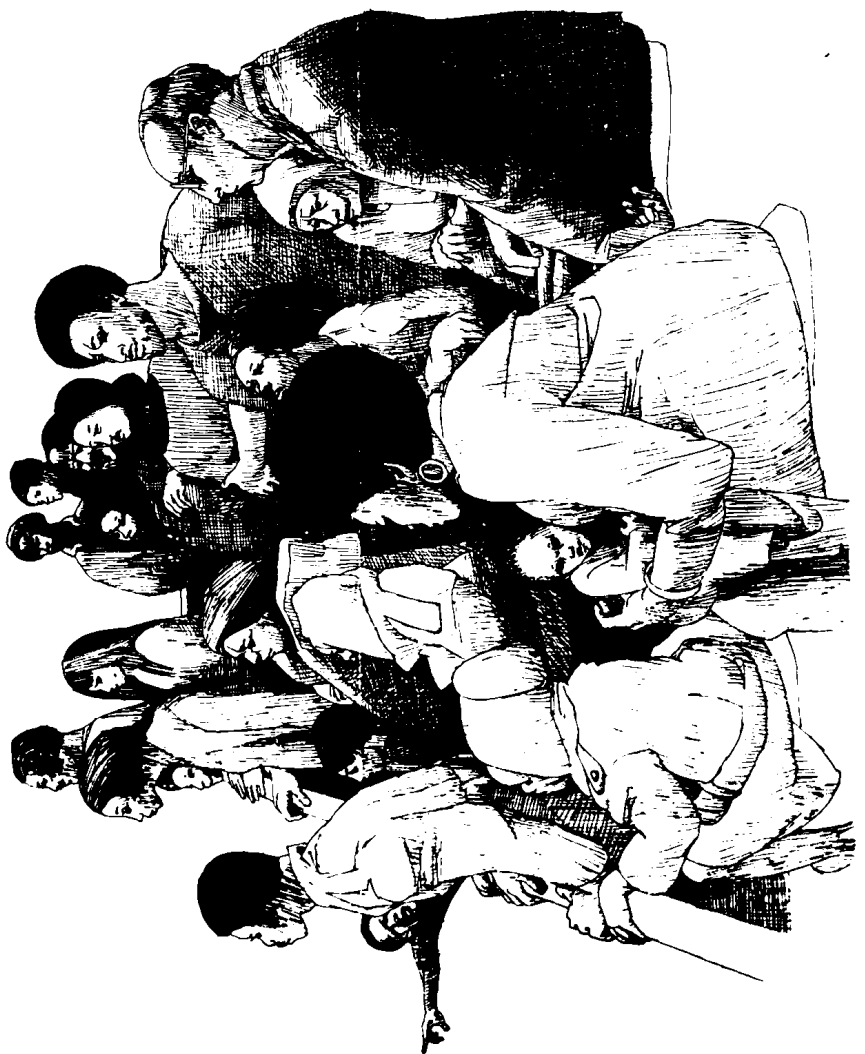
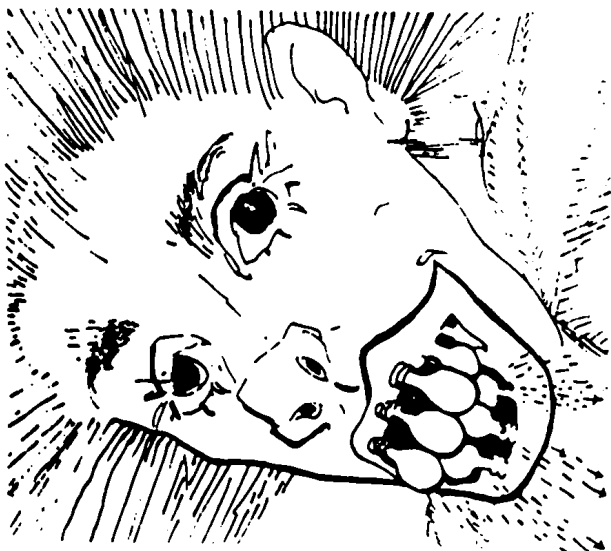


	COMPANY	HEADQUARTERS	SOME IMPORTANT DIVISIONS AND SUBSIDIARIES	MAJOR WAR PRODUCTS	SOME COMMERCIAL PRODUCTS AND SERVICES
1.	Lockheed Aircraft Company	Burbank, California	Ventura Neg. Co., San Antonio, Texas	Polaris/Poseidon missiles C-5 giant transport plane P-3C Orion anti-submarine patrol plane C-130 Hercules airlifter	Hollywood-Burbank airport
2.	General Dynamics Corporation	New York, New York	Quincy Shipyards, Quincy, Massachusetts Stromberg-Carlson, Rochester, New York	F-111 fighter bomber Redeye one-man infrared homing missile Standard missile	Datagraphix equipment Redi-Mix concrete Stromberg-Carlson products
3.	General Electric Company	New York, New York	(most are identifiable as G.E. plants) *	Polaris/Poseidon nuclear cores and guidance systems engines for F-4 Phantom, B-1 bomber, S-3 anti-submarine planes MBRV and Mark 12 re-entry vehicles Minigun and M-16 rifles	GE appliances, including: Hotpoint refrigerators Acoustafon stereos Lucalox lamps Olivetti products
4.	American Telephone and Telegraph Company	New York, New York	Bell Telephone Laboratory, Holmdel, New Jersey Western Electric Company Bellcomm Inc., Washington DC Sandia Corp., Albuquerque, N.M.	Safeguard ABM system Nike Hercules missile	Bell Telephone system, including Princess and color phones
5.	McDonnell-Douglas Corporation	St. Louis, Missouri	Douglas Aircraft, Long Beach, Calif. and Tulsa, Oklahoma Conduction Corporation, Ann Arbor, Michigan	F-4 Phantom jet fighter plane A-4 Skyhawk attack plane F-15 air superiority fighter Dragon anti-tank assault weapon	
6.	United Aircraft Corporation	East Hartford, Connecticut	Pratt & Whitney, East Hartford Hamilton Standard, Windsor Locks, Connecticut Sikorsky Aircraft, Stratford, Connecticut Norden, Norwalk, Connecticut	Sikorsky helicopters engines for F-14, F-15, F-111 planes Titan 3 missile	
7.	North American Rockwell Corporation	El Segundo, California	Autonetics, Anaheim, Calif.	B-1 longrange strategic bomber Minuteman III missile systems RA-5C Vigilante reconnaissance plane	Batteries yachts & houseboats
8.	Grumman Corporation	Bethpage, Long Island, N.Y.		F-14 fighter plane A-6 Intruder attack aircraft E-2 Hawkeye & OV-1 Mohawk surveillance aircraft	Grumman boats & canoes
9.	Litton Industries	Beverly Hills, California	Ingalls Shipbuilding, Pascagoula, Mississippi Data Systems Division, VanNuys, Calif. and Dayton, Ohio Guidance & Control Division, Woodland Hills, California	Navy amphibious assault ships, destroyers, and ammunition ships fighter aircraft navigation systems military tactical data systems	Stouffer foods and Restaurant Monroe calculators Royal typewriters Royfax photocopiers Van Nostrand books
10.	Hughes Aircraft Corporation	Culver City, California	Manufacturing Divisions at El Segundo, Calif. and Tucson, Ariz. Missile Systems Division at Canoga Park, California	Maverick, Phoenix, Falcon, TOW, and Condor missile systems military helicopters F-14 fighter components	
11.	Ling-Temco-Vought, Inc.	Dallas, Texas	Memcor, Inc., Huntington, Indiana	F-8 Crusader jet fighter A-7 Corsair II attack plane Lance battlefield missile	Wilson sporting goods Wilson meats & pharmaceuticals Braniff Airways Four Seasons & Niagara carpet
12.	Boeing Company	Seattle, Washington	(most are identifiable as Boeing plants)	SRAM (short-range attack missile) B-52 bomber CH-46, CH-47 Sea Knight & Chinook assault helicopter	
13.	Textron	Providence, Rhode Island	Bell Aerospace, Buffalo, N.Y. and Washington D.C. Bell Helicopter, Fort Worth, Tex. Dalmo-Victor, California	Iroquois, Huey Cobra, Kiowa/Searanger, and Sioux armed helicopters Minuteman III propulsion systems electronic warfare systems	Bostitch staplers Talon zippers Gorham silverware Eaton paper Spiedel jewelry & watchbands Sheaffer pens Polaris snowmobiles

Top: Credit Woman to Woman/LNS

Bottom: Top 20 (1-13 on this page, 14-20 on page p-2) defense contractors. Credit NARMIC/LNS.

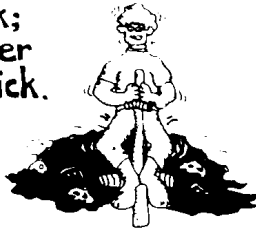
14.	Westinghouse Electric Corporation	Pittsburgh, Pennsylvania	Aerospace Electric, Lima, Ohio Defense & Space Center, Baltimore, Maryland	Mark 48 torpedoes Poseidon launchers F-4 Phantom radar systems	Westinghouse Broadcasting Co. Westinghouse appliances and lamps
15.	Sperry Rand Corporation	New York, New York	Univac Information Systems, Philadelphia, Pennsylvania Univac Federal Systems, St. Paul, Minnesota Vickers, Troy, Michigan	Shrike, Spartan, Terrier missile systems CBU antipersonnel bombs and 2.75-inch rocket warheads Polaris/Poseidon navigation systems	Remington Rand office machines Remington shavers UNIVAC computers
16.	Honeywell Incorporated	Minneapolis, Minnesota	Ordnance Division, Montgomeryville, Pennsylvania Marine Systems Center, Seattle and Los Angeles	Minuteman III components Mark 46 torpedoes Rockeye II cluster bombs, guava bombs XM54 white phosphorous antipersonnel mines	Honeywell computers Honeywell photographic products Honeywell thermostats
17.	General Motors Corporation	Detroit, Michigan	Allison Division, Indianapolis, Indiana Cleveland (Ohio) Ordnance Plant AC Electronics, Milwaukee Wisc. Hydra-matic Division, Ypsilanti, Michigan	M551 General Sheridan tank TF41 engine for A-7 bomber M-16 rifles, M-109 howitzers 2.75-inch antipersonnel rocket launchers	Cadillac, Pontiac, Buick, Chevrolet, Oldsmobile, Opel, Vauxhall Frigidaire appliances Delco products, AC spark plug
18.	Raytheon Company	Lexington, Massachusetts		Sidewinder, Sparrow, Chaparrel, and Shillelagh missile systems Hawk (Homing All-the-Way Killer) missile SAM-D missile Safeguard missile site radar	Amana appliances Radaramco microwave ovens Caloric ranges & appliances DC Heath textbooks
19.	Ford Motor Company	Detroit, Michigan	Philco-Ford, Philadelphia, Pa. Western Development Laboratories, Palo Alto, California Aeronutronic Division, Newport Beach, California	Shillelagh, Sidewinder, Chaparrel missiles 40 mm grenade launchers	Ford Mustang, Maverick, Cougar Thunderbird, Lincoln, Mercury Econoline Vans Philco-Ford appliances Autolite batteries, plugs
20.	Avco Corporation	Greenwich, Connecticut	Lycoming, Stratford, Conn. Everett Research Laboratory, Everett, Massachusetts	Avroc rocket-propelled grenades fuses for 2.75-inch rockets Minuteman II & III components military helicopter engines	Paul Revere Life Insurance Seaboard Finance Company Carte Blanche credit cards Moffats appliances



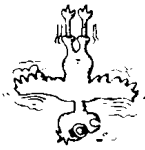
Polluted Mother Goose!

FROM THE **ECOLOGY PAPERS** SEWANEE TENNESSEE

Jack be nimble,
Jack, be quick;
Jack, jump over
The big oil slick.



Hush-a-bye, Birdy.
On the tree top,
When the wind blows,
Your breathing will stop.
When the wind dies,
Your feathers will fall,
And down will come Birdy,
Springtime and all.

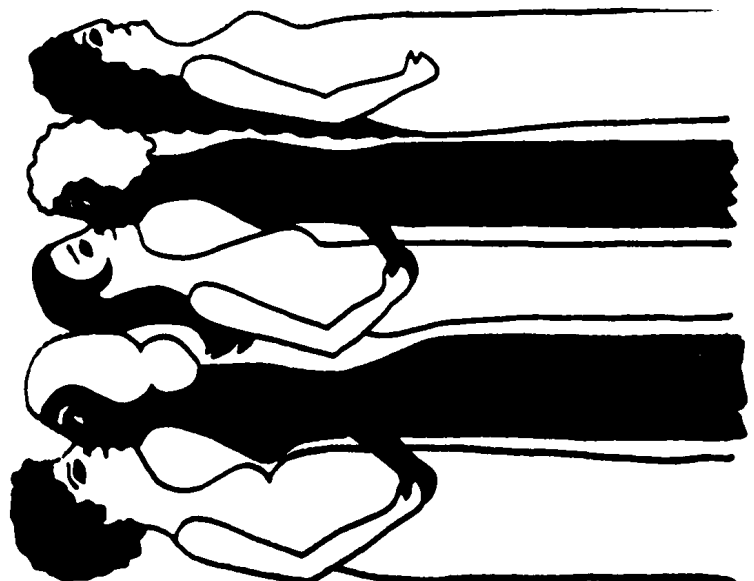
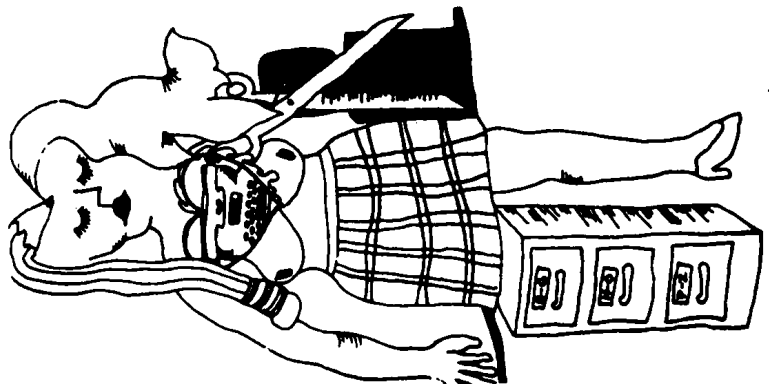


Jack and Jill went up the hill
To fetch a pail of water;
Jack came down with hepatitis,
And Jill came down soon after.

Little Bo Peep has lost her sheep
And doesn't know where to find them:
They ate some grass
Flavored with gas
Which seriously undermined them.



Mistress Mary, quite contrary,
How does your garden grow?
With Ford Sedans and Miller cans
And coke bottles all in a row.





NEW MORNING — CHANGING WEATHER



December 6 1970

This communication does not accompany a bombing or a specific action. We want to express ourselves to the mass movement not as military leaders but as tribes at council. It has been nine months since the townhouse explosion. In that time, the future of our revolution has been changed decisively. A growing illegal organization of young women and men can live and fight and love inside Babylon. The FBI can't catch us; we've pierced their bullet-proof shield. But the townhouse forever destroyed our belief that armed struggle is the only real revolutionary struggle.

TOP: cover of weather letter.

BOTTOM: CUBAN AGRICULTURAL WORKER/ Steve Shames. can be used with story on the venceremos brigade in last packet #301.



spaghetti

TOP: Woman worker in a Cuban / factory. By Steve Shames/LNS. Can be used with story on Venceremos Brigade in LNS #301.

BOTTOM: Typical scene in the Cuban countryside. The little house behind the farmer is called a bohillo. Steve Shames/LNS